


# The La

stell of comforte, in the  
whiche it is evidently proued, þ  
God alone absolueth, and  
frell forgetteth the sinnes  
of so many as be  
sapedly repent,  
and turne vnto  
hym Lately  
compyled by  
Thomas Becon.

Prover. xviij.

The name of the Lord is a strong  
castell, vnto that doeth the righ-  
teous runne, and he shal be pre-  
serued.



Clā. lv.

**C**ome to the waters all ye,  
that be thyrsty, & ye that  
haue no money come, bʒe,  
that ye maye haue too eate.  
Come, bʒe wyne & mylke with-  
out money, oʒ money worthe.  
Wherfoze do ye laye out youre  
money foʒ ȳ thing ȳ fedeth not,  
& spend your labour about the  
thing ȳ satisfieth you not. But  
harkē rather vnto me, & ye shal  
eat of ȳ best, & your soule shal  
haue her pleasure in plēteous-  
nes. Encline your eares, & come  
vnto me, take hede, & your soul  
shal lyue. Foʒ I will make an  
euerlasting couenaunt wʒ you,  
even the sure mercies that were  
promysed to Dauid.

☞ Johan. vii.

If any man be thyrsty, let hym come vnto  
me and drinke.

☞ Psal. xliiii.

Oh taste and se, howe swete the Lorde is,  
blessed is that man that putteth hys trust in  
hym.



# To the moſte

honorable and verteous Lady  
Marie, duchesse of Brychemode  
her grace, Thomas Becō wiſe.

Weth from God the father

thorow our Lord Ieſu

Chriſt, a faythfull

perſeueraunce

in gods moſt

holy worde

unto the

ende.



It is not without a  
greate cauſe (moſte  
godly Lady) that ſ  
holy Apoſtle ſainct  
Paule deſired the

ii. Thet. ii.

Thetſalontians to holde faſte ſ  
doctrine, that he had taught the  
afore, and not ſodenly to be mo-  
ued from their knowlege & vn-  
derſtanding, nor to be troubled

iii. neither

## The Epistle.

neither by spirite, neither by  
wordes, nor yet by letter. For he  
vndoubtedly did aforesay by the  
reuelacion of Gods spirit, that  
there should arise false anoynt-  
ed and false preachers, whiche  
shoulde worke great miracles  
and wonders, insomuch that if  
it were possible, the very elect &  
chosen people of God shoulde  
be brought into errour, whiche  
also shoulde saye, beholde here  
is Christe, or there is Christe,  
bringing in damnable sectes, &  
bitterly denyenge the Lord that  
bought them, as Peter sayeth.  
He considered the imbecillitie,  
weakenes and chyldishe hertes  
of men, whiche, excepte they be  
cortobozated & fortified with the  
strength of Gods spirit, are sone  
caried aboute with diuers and  
straunge learninges, embracing  
no lesse greedely that that is to  
them

Mat. xxiii.

Pet. ii.

heb. xii.

## The Epistle.

them selfs noysome and pestiferous, than that whiche is good and profitable, as we at this present time se dayly befoze our eyes, both in the Papistes and Anabaptistes, with suche other damnable sectaries. Therefore this moste excellent Apostle desired the Thessalonians, yea, & so many of vs, as professe Christ Math. x. vnfaignedly, to perseuer & abide in the worde of trueth eue vnto the ende, that we may be saued, & not lightly to be moued with the subtille and crafty persuasions of them, that teache weake and beggarly tradicions with Galat. iiii. humayne constitucions, which geue hede to fables and mens commaundementes that turne away the folowers of them fro Tit. i. the trueth, whiche professe that they know God, but with their dedes they deny him, inasmuch A. iiii. as



## The Epistle.

As they are abhominable & disobedient, yea, and vnnete to al good woꝝkes, which loue there owne pleasurs moze than God, hauinge an vtter apperans of godly liuing, but denyeng the power therof, whiche runne frō house to house and byinge into bondage both men and women ledē with sonne, which are ledē be with diuers lustes, euer leaꝝnyng, and neuer able to come vnto the knowlege of the truth which are enemies of the crosse of Chꝛyste, whiche call that is euill good, and þe is good, euill &c. In fewe, whiche are tauenyng wolfes, not sparyng the flocke, Dothe the world wante these enemies of Gods gloꝝꝛe haue not we also nede to take hede vnto the aforesayde wholesome admonicion of the holpe Apostle saincte Paule. Doeth not

1. Timo. iii.

1. Tim. iii.  
Esa. v.  
Act. xx.

## The Epistle.

Not the worlde at this daye nor  
eithe such vngodly monstres:  
What age hath bene withoute  
them syns the beginning of the  
worlde: What nede I to speke  
of that great whoze of Babilō,  
the mother of fornicacions and  
abominacions of the earth,  
whiche hath made dronken in  
the wyne of the wyathe of her  
whozedom all the nacions of  
earth, yea, the very kinges and  
rulers of the earth haue playde  
the aduouterers with her. The  
fornicaciō of that most filthy &  
stinking strompet is so openly  
known, & made manifest vnto  
vs, both by godly booke and  
learned sermons, that it nedeth  
not here to be reherſed. And  
woulde God, that as the name  
of this Babiloncal strompet is  
extiled out of mennes mouthes  
and cased out of booke among

Apo. xliii.

## The Epistle.

by, so in lyke maner her whores-  
dome I meane, the poppsh and  
deuelish decrees, which fighte  
with þ manifest worde of God,  
mighte ones be vtterly extiled,  
banyshe, and for euer dyspuen  
away from the bondes of Chri-  
stendome, that all thinges in  
the Christen publique weale,  
both in this and in other fozen  
Realmes mighte be instituted,  
ozdered and appoynted, accor-  
dinge to the veritie of Christes  
moste blessed Gospell. But be-  
sides this monstrous beastie,  
are there rysen, not a few, which  
are playne Antichristes, & daily  
labour to obscure the gloze of  
God. No maruel, seyng that in  
the Apostels tyme, blessed Iohn  
cōfesseth that there were many  
Antichristes and false Prophe-  
tes. What nede I to speake of  
them, which teache that Christ  
by

I. Iohn. II. II.

I. Iohn. I



## The Epistle.

by his moste precious death de-  
liuered vs onely from original  
synner: Which teache that man  
is iustified by his owne woꝝkes  
and not by the fayth alone, that *Roma. iii.*  
he hath in Chꝛistes moste bles- *viii.*  
sed death: which teache, that by  
obseruinge mens traditions e-  
uerlasting life is gottē: Which *Eph. ii.*  
teach that external ceremonies  
iustifie and put awaye synner  
Whiche teache that mā is able  
of his owne strengthe to fulfill  
the lawe, and to satisfie the iu-  
stice of God: which teache that  
our pꝛayers can not be hearde *i. Timo. ii.*  
without the intercession of o- *i. Ioan. i.*  
ther: Which teache that all ho-  
nour pertayneth not too God  
alone: whiche teache that the  
bloude of oure sauoure Iesu *i. Ioan. i.*  
Chꝛist is not a sufficient pur-  
gatorie for all oure synnes, ex-  
cept we be bꝛoyled, boyled and  
A. b. per-

## The Epistle.

Heb. vii.

ix. r.

Ephe. v.

Gal. ix.

Mar. ii.

Luc. v.

perboyled in þe Dopes fornaçe?  
Whiche teache that the Lorde  
Christe gaue not hym selfe so  
plenteously a swete sinelling sa-  
crifice to God the father for vs,  
that with the one oblacion of  
hys moste blessed body, he hath  
made the perfect for euermore,  
that are sanctified? Which tea-  
che that God alone forgiveeth  
not synne, but synnefull man  
also? Are not these very Anti-  
christes: enemies of þe crosse of  
Christ: defacers of Gods gloꝝy  
fals annoynted: fals pꝛeachers  
rauening wolfs: cloudes with-  
out water: trees without frute:  
raging waues of þe sea, foming  
out their olde shame: wādꝝing  
starrs, to whome is reserued þe  
myste of darkenes for euer: me-  
pleasers, hauing men in greate  
reuerence for auantage sake:  
curst chyldeꝝen, whiche haue  
forsaken

ii. Pet. ii

## The Epistle.

Foraken the right waye, & are  
gone astray: these are they dou-  
btles, of whome bothe Christ &  
his apostles bidde vs take hede  
in so many places of the holy  
scriptures. Agaynst these ought  
all men to fighte, that tender þe  
gloze of God. To confounde Luc. xxi.  
these Antichristes, ought we to  
sell walet, scrippe, cote, with all  
that euer we haue, and to bye  
vs a swerde, I meane þe swerde  
of the spirit, which is the worde  
of God. And to this ende that  
I maye prouoke other val-  
auntly, and boldly to fighte a-  
gaynst these aforesayde Anti-  
christes. According to the ta-  
lent geuen me, haue taken bpō  
me to wraastle with those wicked  
Papistes, which beleue & teach  
that God alone doeth not for-  
geue synne, but man also with  
þe same power, & like authoritie  
Whiche



## The Epistle.

Whiche thinge I take in hãde  
the moze gladly, because I se þ  
thys kynde of doctrine is a  
great defacing of Gods gloze,  
and that it thzoweth many into  
great daũger, forasmuche as  
they looke for that at the hand  
of man, whiche onely is the gift  
of God, yea, it encourageth not  
a fewe to lyue dissolutely, and  
without the feare of God, seying  
they are perswaded, that if the  
Priest e layeth his hande ones  
vpon their head, and saie Ego  
absoluo te, they are quyte deli-  
uered of their synneful burden,  
and though they retorne strey-  
ght wates vnto their filthy bo-  
myte, what skylleth it: Ego ab-  
soluo te will dispatche all togy-  
ther. If any man sitteth in the  
temple of God, boasting him self  
as God, surely they do it, which  
take vpon thẽ the office of God,  
that

## The Epistle.

that is to remitte and forgeue  
synne. But they shall be slayne  
with the breath of the Lordes  
mouth. The order, which I wil  
observe in the treatise following  
is this. fyrst I wil proue with  
manifest scriptures, that God  
alone forgeueth synne. Secōdly  
that the Priest is but a minister  
appoynted of God, to declare  
fre remission of synnes to the  
truly penitent, to declare, I say  
and not to forgeue. Thirdly I  
will aunswer to the objections  
of the aduersaries, and vterly  
wype them a waye, restorynge  
the scriptures to their natue  
sense. At the laste, lest I should  
seme to despyle the true & Chri-  
sten absolucion of a faythfull  
Minister, & the vse of þe keyes,  
whiche consisteth in preaching,  
I will expresse my mynde, con-  
cerninge them also, so that to  
any

## The Epistle.

any indifferent person, I doubt  
not, but that my iudgemēt shal  
appeare godly and confirma-  
bie to the true vayne of the holy  
scriptures. Thys littel trea-  
tyse (mooste vertuous Ladye)  
I sende vnto your grace, as a  
testimonie of my redye bene  
good will, and seruiseable hart  
towards your grace, beyng  
prouoked hereto, thow  
your excellyng loue and fer-  
uent zeale, whyche your mooste  
honorable Ladyshippe beare,  
bothe towards the worlde of  
God, and the true professours  
of the same, mooste humbly, be-  
sechynge your grace, to take in  
good parte, thys my rude and  
simple gifte. God, whyche by  
hys holy spirit, hath wrought  
in your hart this entier loue to-  
wards the Gospell of hys sonne  
Christ



**The Epistle.**

**Christe Jesu, moughte also  
byringe forth in youre grace  
plenteousnes of good woꝝ-  
kes, vnto the gloꝝy of  
hys blessed name,  
and the profit of  
hys hely con-  
gregaciō.**

**A M E N.**

**20 Your graces mooste  
humble and faythfull  
oratore Thomas Be-  
con. .i. 20: 22**

# The Castell

of comfozte.



That God alone absol-  
ueth y<sup>e</sup> truly  
penitent, and  
onely forge-  
ueth the syn-  
nes of so ma-

ny as with vnfayned fayth and  
harty repentaunce conuerte,  
turne and fle vnto his mercy, it  
is manifestly proued by diuers  
textes of y<sup>e</sup> holy scripture. First  
let vs heare, what God him self  
sayeth by the Prophet, I am he  
yea, I am he in dede, which put-  
teth away thy synnes, yea, and  
that for myne owne sake, and I  
will remember thy synnes no-  
more. Call to remembraunce, &  
let vs be iudged together. Tel,

if

## The Castell

if thou haste any thinge & thou  
mayste be iustified. Thy first fa-  
ther synned, & thy Prophetes  
haue trespassed agaynste me.

Are not these wordes euident  
pnowgh? God the father per-  
ceyvyng right wel, that there  
shoulde aryse fals annoynted &  
fals preachers, whiche without  
all shame woulde arrogantlye  
arrogate, and proudely chalge  
to them selves that power of  
forgeuynge synne, whych alone  
pertaineth to him, plainly here  
affirmeth, that he alone putteth  
away oure synnes. And because  
he would haue vs the more se-  
riously and earnestly to beleue  
it, he repeteth the thys worde, I,  
twyse, sayinge, I am he, yea, I  
am he in dede, whiche putteth  
awaye thy synnes, yea, and that  
for myne awne sake. And leaste  
any man shoulde thynke, that

Math. xxi. 43.



of comforte.

One may more forgeue another  
hys synnes (I speake of those  
synnes, which are betwene God  
and our conscience, and not of  
the brotherly reconciliation) he  
affirmeth that our firste father  
Adam, and all Prophetes and  
preachers haue synned, so that  
of them no remission of synnes  
is to be looked for. Can fleshe pu  
rifye the soule: that whiche is  
borne of fleshe, is fleshe sayeth  
Christ. All haue synned, sayeth  
saint Paule, and wante þe gloze  
of God. Again, God hath wrap  
ped all nations, sayth he in vn  
belefe, that he might haue mer  
cy on all. If al be sinners, flesch,  
and the chyliden of wrath, if al  
be hipocrites, vnprofitable ser  
uauntes, earth, dust and ashes,  
if all be the enemies of God &  
vnfaythfull, howe dare we be  
so bolde, as to take vpo vs one  
to

Joan. iij.  
Roma. iij.  
Roma. xi,

Ephe. ii.  
Luce. xviij.

## The Castell

to forgeue another their syn-  
nes: Is a traytoure a mete mā  
to purchase a pardon of a Dyce  
foz another traytoure: Can one  
traytoure forgeue another hys  
treason: Cā one sinner forgeue  
another his sinne: Of the vn-  
clene what cā be made clener as

*Job xlii.*

Job saith: Who can make him  
clene, that is conceived of vn-  
clene seeder: Is it not thou alone  
o Lorde: It is the Lorde alone  
in dede, as Dauid sayeth, thou  
o Lorde, shalte sprinkle me with  
hyssop, & I shall be made clene,  
yea, I shall be made whyther  
than snowe. And as our sauioz

*Psalm. c. li.*

Christe sayde vnto Peter, If I  
washe the not, thou haste no  
parte with me. If God washeth  
vs not from oure filthines, we  
haue no parte in the heritage of  
Christ. Agayn the aforesayde  
Prophet sayth, the Lorde is our

*Joan. xiii.*

*Isa. xlii.*

B. ii.

iudge

of comforte.

Iudge, the Lorde is our Lawe-  
geuer, the Lorde is our Kyng,  
and he it is that shall saue vs.  
Howe ofte is the Lorde here re-  
peted, to shewe þat it is he alone,  
whiche worketh all good thin-  
ges in vs, which forgeueth our  
synnes, and saueth vs, yea, and  
none but he alone. Agayne the  
Lorde hym selfe sayeth by the  
same Prophet, I am the Lorde  
& there is no Sauour besides  
me. Here God hym selfe cōfel-  
seth, that he alone is the Lorde,  
and that there is none other sa-  
uour besydes hym, that is too  
saye, none that forgeueth synne  
and geueth eternall lyfe, but he  
alone. By another Prophet he  
also saieth, thy destruccio, o Is-  
rael, cometh of thy self, onely of  
me cometh thy healde and sal-  
uacion. Dauid that holy kyng  
and godly Prophet, knowyng  
hys

Esa. cliii.

Isa. xlii.



## The Castell

hys deliuerance from sinne to  
be of God alone, stireth vp his  
inwarde man to magnifie the  
Lorde, sayinge: magnifye the  
Lorde, o my soule, and all that  
are within me, prayse his holy  
name. O my soule blesse y<sup>e</sup> Lord  
and forget not al his benefices.  
For he it is that pardoneth al  
thyne iniquities, & that healeth  
all thy diseases, yea, he it is, y<sup>e</sup>  
deliuereth thy lyfe from destruc  
tion, and crouneth the in mercy  
and louing kyndnesse. Agayne  
let Israel trust in the Lord, for  
with the Lord there is infinite  
mercy, and plenteous redēptiō.  
And he it is that redemeth Is  
rael fro all their sinnes. Who  
soever therfore taketh on hym  
to forgeue synne, maketh hym  
fesse a sauour, and sayeth with  
the Aungell Apostata, I will  
clyme vp aboue the hygh clou-

Psalm. ciii.

Psalm. ciii.

Psalm. ciii.

of comforte.

des, and I will be lyke vnto a  
mooste hyghest. But let hym  
knowe, that pryde will haue a  
faule, and that the Lorde is a  
teylous God, and will geue hys  
glozie to none other. Who deli-  
uered Adam from euerlastinge  
damnacion, whan he with hys  
wyfe had transgressed the com-  
maundemēt of the hygh Lorde  
Who absolved Nohe from his  
dronkenness? Who deliuered  
Loth frō the vncleannes, which  
he committed with hys dought-  
ters? Who saued Moyses, and  
forgaue hym hys manslaughter?  
Who absolved Dauid frō  
hys adultry? Who had cōpas-  
sion on the Ninuities whā they  
repēted, beleued and cōuerted?  
To be shorte, who forgaue and  
absolved all the Patriarches,  
Kyniges, Prophetes, prestes, &c  
with all other of the olde testa-  
ment.

Esa. xlii  
Gene. iiii.

Gene. xix.

Exod. ii.  
i. Reg. xi.  
Jonas. iiii.

## The Castell

ment, whan they knowledged  
their sinnes, and returned vnto  
the Lord their God, with faith-  
full repentance, but onely God  
alone to whome did they flee for  
remission of sinnes, but to God  
alone. In whome did they put  
their assurance and trust, but in  
God alone: as the Psalmogra-  
phe testifieth, sayinge: Our fa- Psalm. xxi.  
thers trusted in the, o Lord, yea  
they trusted in the, and thou de-  
liuerest them. They cryed vnto  
the, and they were made safe, in  
the o Lord, they trusted, & were  
not confounded. Are not these  
the wordes of blessed Dauid? Psalm. xxi.  
I sayde, I wil confesse my sin-  
nes vnto the Lord, and thou  
forgauest the wickednes of my  
sinne. Here is no mencio made  
of Hiero or of any of that priest-  
hode, nor yet of Pope, Patri-  
arche, Cardinall, Archebishop  
B. iiii. Bishop



of comforte.

Bishop, Prieste, or of any other  
man to forgeue vs our synnes,  
but of God alone. So foloweth  
it, that the Lorde alone remit-  
teth the vngodlynnes of oure  
synne, and that he alone absol-  
ueth a pena et culpa. This was  
godly doctrine in the olde testa-  
ment, neyther was he counted  
of godly mē any Heretike that  
taught this kynde of learning  
at that tyme. God was thā the  
Lorde alone omnisufficient for  
all hys people that truly repen-  
ted and conuerted to his vnrime-  
surable mercye, neyther had he  
nede at that tyme of any other  
to be conioyned with hym, as  
he hym selfe sayde vnto Abra-  
ham, feare not Abraham, I am  
thy defender and thynne altoge-  
ther sufficient rewarder, and is  
the Lordes hande now so ab-  
breuiated and shortened, that  
he

Gen. xv.

Esa. lxx.

## The Castell

he can saue nomoze: or is hys  
eare so stopped that he can not  
heare? Lorde God, what a soue  
chaunge is this? But I sted-  
fastly beleue, that he is the same  
Lorde now, that he was in the  
olde tyme, and of no lesse po-  
wer to remitt sinne at thys pre-  
sent, than he was many thou-  
sande yeres befoze these oure  
dayes, in asmuche as he aby-  
deth euer one, and is not chaun-  
geable, as he sayeth by the Pro-  
phet Malachie, I am the Lord  
and am not chaunged.

Malac. iii.

¶ Hether to haue I bene holde  
in few wordes to proue, y<sup>e</sup> in the  
time of the olde law, God alone  
forgaue the synnes of his peo-  
ple without the helpe, eyther of  
Bishop, Prophet, p<sup>r</sup>ieste, leuite  
or any other, y<sup>e</sup> the whole glory  
of their saluacion might be as-  
cribed to hym alone. Nowe let

of comforte.

ys also labour to declare, that  
God alone doth the very same  
thyng in the new testament, &  
he alone maye stil remayne the  
God of health agaynst the pe-  
ssilent doctrine of the wicked  
Baptistes, whiche so bozishelye  
sweate to maintaine their vsur-  
ped power, and fained autho-  
rye to the greate obscuringe of  
Gods glorie, and that to hym  
alone all honour and prayse  
maye be geuen.

¶ We reade in the holy gospel  
that when a certen man being  
diseased of the palsey, was bro-  
ught vnto Christ to be made  
whole, Christ sayde vnto hym:  
Sonne be on a good comforte,  
thy synnes are forgiven the. The  
Scribes hearing these wordes  
of forgeuing sinne, thinking in  
thē selfs & Christ was not God,  
but mā onely, & that it was the  
office

1. Timo. 1

Math. 9



## The Castell

office of God alone too remit &  
forgeue synne, spake on thys  
manner within them selfs. Hic  
blasphemar, this felow blasphemeth,  
or as Marke & Luke wytteth,  
Who is he þe speaketh blasphemies &  
Who is able to forgeue sinne but God  
alone: here the Scribes rederyng moze  
the glory of God then our papistes  
& pharises do at this time, could  
not abyde þe Christ, whome they  
iudged only mā, should chalēge  
to him power to forgeue sinne,  
seing þe alone pertained to God.  
And vpon this place of þe scripture  
many wyte þe Scribes erred  
not in this cōfession þe God  
alone forgeueth synne, but in  
this thei sai, thei were deceyued  
because thei beleued not, þe Christ  
was bothe God and man. If  
Christe had bene nothinge but  
mā, he had blasphemed in dede,  
that

Marc. ii.  
Luce. v

of comforte.

that is to say, taken that thing  
vpon hym, whiche is the office  
of God alone, but forasmuche  
as he was not onely man, but  
also God, he blasphemeth not,  
he chalenged nothing but that  
was hys righte. So did the  
Scribes and not Chyiste blas-  
pheme. Let all men therefore  
learne of this historie, that God  
alone forgeueth synne. Doeth  
not Chyiste also in the aforesaid  
chapter of Matthew, call hym  
selfe a Phisicion, and shew that  
he came to call synners vnto re-  
pentaunce, and to make them  
whole: Why calleth he him self  
a phisicion, but because it is his  
office to cure and heale: Jerer-  
my prayed vnto this phisicion,  
sayeng: heale me o Lorde, & I  
shall be healed, saue thou me, &  
I shall be safe, for thou arte he  
whome I will magnifye. For  
he

Math. ix

Jer. xlii.

## The Castell.

he did knowe full well, that all other phisicions were vnpofitable without his helpe, and no moze mete to cure sicke consciences of them selves, then the olde Lyon was to heale the hoxse, of whome Slope writeth in his fables, whiche notwithstanding take on him to practise phisicke whā of that same sciēce he was altogether ignozante. *Math. x.* Moreouer Chyste calleth all them to labour and are laden to hym, & promiseth that he will refreshe, ease and conforzte them. He sendeth them not awaye to other, but calleth them all withoute exception to hym, whereby he sheweth that no creature, neyther in heauen nor in earth can truly and sufficiently heale our infirme and sicke consciences, but he alone, whiche sayeth, *Joan. x.* I am the resurrectiō and lyfe. He  
that



of comforte.

that beleueth in me, althoughe  
he be dead, shal lyue, and euery  
one that liueth and beleueth in  
me, shal neuer dye. For who can  
forgeue me my synne, but he a-  
lone, which is without al synne?  
Who can deliuer me fro death  
& hel, but he alone, which hath  
ouercome them both? Who can  
make me good, but he alone,  
whiche onely is good? Who can  
make me wylse, righteous and  
holy, but he alone, which is ap-  
pointed of God the father to be  
our wysdome, righteousness, &  
sanctificatione. Finally, who can  
engrafte in me life & vertu, but  
he alone, in whome is all hope  
of life and vertue? Therfore ful  
well doth Christ cal so many as  
laboure and are loden with the  
burden of synne to him, and pro-  
miseth that he wil refresh them,  
that is to saye, absolue and de-  
liuer

1. Pet. ii.

1. Cor. xiii.

Math. xix.

1. Cor. i.

Eccl. xxi.

Mat. xi.

## The Castell.

liuer them frome their synnes.  
Hereto belongeth the sayinge  
of blessed Johan Baptiste, Be- Joan. 1.  
holde that lābe of God, whiche  
taketh awaye the sinne of the  
worlde. Here blessed Baptiste  
confesseth, that it is Chyiste a-  
lone, whiche absolueth and ta-  
keth awaye the synne of the  
worlde. Doeth not also the  
holy Euangelist sainte Johan  
in the aforesayde Chapter call  
Chyiste that true lighte, which  
lighteneth euery man that co-  
meth into this worlde: what o-  
ther thinge is it to lighten, thā  
too put awaye the cloudes of  
synnes, and to sende into oure  
bertes the radiante and gliste-  
ringe beames of the eternall  
sonne, whiche is the knowlege  
of Gods mooste holy will. And  
this, sayeth sainte Johan, is  
the office of Chyiste alone.

so by

of comforte.

Acta. iij.  
Joan. vii.  
Apoc. xxi.

Why doth Chyriste cal so many  
as thyrste vnto hym, & promys-  
seth that foudes of lyuyng wa-  
ter shall flowe out of their bel-  
lies: yea, and that he will geue  
them the water of life frely: but  
onely to shewe, that whosoener  
is thyrsty, and hartely desirith  
remission of synnes, muste with  
all haste come to hym, and saye  
with the Psalmographe, Lyke  
as the harte desirith the water  
brokes, so longeth my soule af-  
ter the, o God. My soule is a  
thyrste for God, yea, euen for y  
liuinge God. &c. Furthermore  
Chyriste commaundeth y repen-  
taunce and remission of synnes  
shoulde be preached in his na-  
me. Where we may learne, that  
forgeuenes of synne cometh  
onely by the name of Chyriste.  
And in the Actes of y Apostles  
we fynde, y when any famous  
and

Psalm. xli.

Luc. xxi.



## The castell

A notable acte or miracle was done, the people, as manye at this dape, did ascribe it to the vertue and power of the Apostles, willynge to do sacrifice vnto them for it, but the Apostles did reiecte and cast awaye all suche immerited honoz and vnderferued prayse, contentynge and maynly laborynge to perswade the people, that whatsoeuer was don, came not to passe by their power, but by the vertue of Iesu Chyiste, whom God raysed vp from death. And whē they made mencion of remissio of synnes, they did neuer remēber and reherse their owne power to forgeue synne, but onely preached, that so many as beleued and were baptised into the remission of synnes, shoulde be absolued and frely forgeuen by the name of Iesu Chyiste. And

Act. iiii. v. xliii

of comforte.

act. x.

in the actes of the apostles blessed Peter playnly confesteth, & there is no health, no lyfe, no remission of synnes, but in Christ alone, and that there is none other name geuen vnto mē vnder heauen, wherein they muste be saued, but the name of Iesu Christe alone. Neyther did the Apostles absolue any otherwise than by the preachyng of gods worde, which whē it was heard & beleued, than were y diligent hearers, and faythful beleuers of the same truly absolved, as Christ sayeth. Now are ye clene for the wordes sake that I haue spoken vnto you, that is. Now are ye deliuered frō your sinnes because ye haue beleued my preachyng. The fayth of y herte iustifieth, sayeth saint Paule. Where it maye be learned, y if fayth be not geuen to the worde there

Act. iiii.

Joan. xv.

Roma. x.

## The castell

there is no absolucion o; deliue  
rance fro sinne. For whatsoeuer  
is not of fayth, is sinne, & where  
fayth is not, there abydeth the  
wraethe of God, as holy Johan  
Baptist sayeth, he þ beleueth þ  
sonne, hath euetlasting life, but  
he that beleueth not the sonne,  
shal not se life, but the wraeth of  
God abydeth vpon him. Ther-  
fore before Christ absolued any  
man of his synnes, he did be-  
holde & se, whether he had faith  
o; not. If Christe founde true  
fayth in his hert, thā he alwaies  
sayde, thy fayth hath saued the.  
Seyng than þ none can seatch  
the hert, whpyther it be faythfull  
o; vnfaythful, but God alone,  
seyng also that the absolucion  
beareth no strength, but where  
faythe is, it foloweth that none  
canne absolue me of my syn-  
nes, but that Lorde alone,  
C. ii. which

Roma. xiii

Joan. iii

Math. viii  
ix. xv.

Marc. v. ix.  
Luc. xvi. xvi.

Joan. xi.

Iere. xvi.



of comforte,

Gal. vii.  
Apoc. ii.

whiche searcheth the raynes &  
the herte. The prieste is onely  
Gods minister, appoynted of  
God (if he be truly sent) to prea-  
che that absolucion and fre de-  
liuerance from my synne, thro-  
w the name of Iesu Christe,  
whiche preachinge if I beleue,  
I am so sure to be deliuered fro  
all my synnes, as though Christ  
hym self had sayde vnto me, I  
frely absolue the, o; thy synnes  
are forgiven the for thy faythes  
sake in my name. Are not these  
the wordes of Christ, whiche is  
the self trueth and can not lye,  
spoken too all faythfull Mini-  
sters? He that heareth you, hea-  
reth me, and he that despyseth  
you, despyseth me, and he that  
despyseth me, despyseth hym  
sent me. But let vs reherse mo  
scriptures, althoughe too anye  
Christen hert, these, whiche hye  
therto

Joan. xv.

Tit. i.

Luc. x

## The castel

thereto I haue recyted, maye  
seme abundantly too suffice.

Blessed Paule in his Epistel to  
the Romaines proueth mani-  
festly, that God alone iustifieth Roma. viii.

vs. If our iustification cometh  
from God alone, than foloweth  
it wel, that the remission of our  
synnes cometh from God alone  
also. For remission of synnes  
goeth befoze Justification. By Roma. iiii.

Chrystes death are we deliuered  
from our synnes but by his re-  
surreccion are we iustified and  
made righteous. So doeth it  
evidently appere, that it is God  
alone, which both remitteth the 1. Cor. i.

synne, and also iustifieth þe syn-  
ner for Chrystes sake, which is  
our righteousness. Agayne the Roma. viii.  
aforesayde Apostle sayeth, that  
God hath not onely geuen vs  
his sonne, but also all thinges  
with hym. Ergo absolucion of  
C. iii. synnes

of comforte.

synnes. So se we þ God alone  
absolueth & forgeueth vs oure  
synnes for Chyistes sake. Sait  
Paule to the Galathians affir-  
meth, that Chyist gaue him self  
for our synnes, that he might de-  
liuer vs from this p̄sent euill  
worlde, that is to saye, from all  
euill in this p̄sent worlde. Er-  
go God alone it is, which deli-  
uereth vs from oure synnes in  
this vale of misery. Ye are was-  
shed awaye from your synnes,  
sayeth he, yea, ye are sanctified  
& made righteous by þ name of  
the Lord Iesu, and by the spirit  
of our God. Ergo our absolu-  
cion, oure deliuerance frome  
synne, oure sanctification, oure  
iustification and all that euer  
good is cometh frome God  
thorowe Iesu Chyist our Lord.  
Agayn he sayeth, God þ father  
hath

Galat. i.

1. Cor. vi.

Eph. i.



## The castel

hath blessed vs with all spiri-  
tuall blessings, ergo with the  
blessinge of absolucion and fre  
deliuerance from all oure syn-  
nes. God hath deliuered vs Colos. 1.  
from the power of darkenes,  
and carped vs into the kyng-  
dome of his welbeloued sonne,  
by whome we haue redemptiō,  
euen by hys bloude remission  
of synnes. Ergo by Chrystes  
bloude are we absolued and de-  
liuered frome oure synnes.

Euery good gyfte and euery  
perfecte gyfte, sayeth James, Iac. 1.  
cometh from aboue, and descē-  
deth frome the father of lyght.

Ergo absolucion, whiche is a  
good and perfecte gyfte, co-  
meth doune frome the father  
of lyght. Blessed Ihon  
in his epistle sayeth: If we con-

C.iiii.

fesse

of comforte.

fesse our synnes, god is sayth:  
full & righteous to forgeue vs  
oure synnes & to make vs cleane  
from all iniquite. Here saynct  
Ihon affirmeth, that God for-  
getteth vs our synnes, and ma-  
keth vs cleane from all vnright-  
eousnes. He sayeth also, that  
the bloude of Iesu Christ gods  
only sonne, maketh vs cleane  
from all sinne. And in the chap-  
ter folowynge he sayeth, If any  
man synneth, we haue an aduo-  
cate with the father Iesu Christ  
that righteous one. And he it  
is that obtaineth mercy for our  
synnes, not for our synnes only,  
but for al the world also. Again  
he sayeth, I writte vnto you, o  
ye little chyldren, that your syn-  
nes are forgivenen you for Chri-  
stes name sake. Here se we agai-  
n that by Chrust remission of syn-  
nes cometh to vs from God the  
father

1. Iohn. i

1. Iohn. ii.

## The Castell

father. Moreover blessed Iohn  
in hys reuelacion wryteth on  
this manner, Christ hath loued Apoc. 1.  
vs, and washed vs fro our syn-  
nes by hys bloude. Here se we  
all our synnes be washed away  
by Chrystes bloud alone. So that  
shoulde I write more? If I go  
forthe to gather together al the  
places of holy scripture, & proue  
the absolution of our sinnes to  
come from God alone, I shuld  
not onely trouble the mooste  
godly Reader, but also write a  
volume more voluminous than the  
Iliades of the greke poet Ho-  
mere, whan to any chrysten iud-  
gement I maye iustly seeme all  
redy to haue pououred my arti-  
cle true & sufficiently chryste me  
vnto so great shame of all these  
Papistes, which cease not with  
their steterous voyces to speke  
euill of the true preachers of  
Gods



of comforte.

Gods worde, and to obscure or  
deface the glozy of God. Take  
away the power of onely remit  
tinge synnes from God, & what  
remayneth there, wherfoze we  
shoulde confesse our selfs boude  
to hym. I speake of matters  
concernynge the saluacion of  
our soules. If all that be of the  
Chauen nacion, haue power to  
absolue men of their synnes at  
their pleasure, and to remit or  
retayn, whose iniquities it plea  
seth them, than is God wel pro  
moted, euē out of þe Halle into þe  
Kytchyn, as they vse to saye.

So shoulde it also folowe, that  
so many as pleased the p̄iestes  
shoulde haue their synnes for-  
geuen them, and so be saued, o-  
therwyle not. A intolletable  
blasphemy. But as God alone  
remitted the synnes of the fa-  
thers of the olde Testament, so  
in

## The Castell

in lyke maner doth he nowe in  
the new testament. Who absol  
ued Mary Magdalene fro her  
sinnes, but Christe? Who for-  
gaue the thefe hys robbery and  
maſſlaughter, but Christe? Who  
had compassion on Peter, whā  
he had denied his master christ,  
but Christe? Who made of Mat  
thew the publicane and tolga-  
therer, a faithfull apostle & prea-  
cher, but Christe? Who is that  
good shephearde, that fetcheth  
home the strayshepe, louingly  
vpon hys shulders vnto the  
shepefolde, is it not Christe,  
whiche sayeth of hym self, I am  
that good shephearde? A good  
shephearde geueth his lyfe for  
the shepe. Who receyued home  
ioyfully the losse sonne, was it  
not Christe? Who healed the  
wounded manne? the Dyteſe  
of the Leuite? Or rather  
Christe

Luc. vii.

Luc. xlii.

Matt. ix.

Luc. xii.  
John. x.

Luc. xv.

of comforte.

Mat. xxi. iii

Christe the Samaritane: who  
made of Saul the persecutour,  
Paule an Apostle, was it not  
Christe: Who absolued al these  
with many other in þe scripture  
from their synnes, but Christe  
alone, the sonne of the liuyng  
God: Doth not al power belöng  
to Christe, both in heauen and  
in earth: to hym therfoze alone  
doeth the power of remittinge  
synne pertayne. Seyng than þe  
this is true, and nothyng moze  
true, why maye we not be bolde  
to saye, magre the Bapistes, þe  
God alone absolueþ the truly  
penitent, and onely remitteth  
the synnes of so many as wyth  
an vnfayned fayth conuerþe  
the vnto hys mercy: If this be  
heresy, whiche we onely confesse  
and teache. I coulde allege di-  
uers sentences out of the holy  
doctours of Christes church,  
whiche



## The castell

which maintaine this doctrine.  
But seying I fight not for the  
auancement of man, but for þ  
gloꝝ of God, I wil not satisfie  
this my worke with mans doc-  
trine, but with the infallible ve-  
rite of Gods woꝝd. For I know <sup>19 Cal. c. 20</sup>  
that euery man is a lyar, but <sup>Eccl. xi.</sup> —  
God is true, & hys woꝝde aby-  
deth for euer moꝝe.

Now will I pꝛepare my self  
to the second parte of this trea-  
tise, and afterwarde make aun-  
swer to the obiecciōs of the ad-  
uersaries, that God maye styll  
remayne a glorious God in the  
pꝛesence of al men, and al other  
recoũted duste and ashes in cō-  
parison of hym. The seconde  
parte of this treatise is this, as  
concernyng the pꝛiest, he forge-  
ueth not the synne, but onely is  
a minister of God, appointed to  
pꝛet & declare that fre remissiō  
of

of comfozte.

of synnes purchased for vs of  
God the father, by the most pre-  
cious bloude of Iesu Chyſte.  
This maketh the Papistes to  
cry, ad ignem, ad ignem. For this  
doctrine plucketh them downe  
one ſtaffe lower than they were  
before. They may now become  
nomozes Checkmate with God.  
For before they were not onely  
not contented to be his mini-  
ſters, but alſo they woulde be  
heylefellow wel mette with hi.  
Now ſhall they be fayne, eyther  
to be his meſſengers and ſeruaun-  
tes of God, or els playne Antti-  
chriſtes and papistes. But let  
vs ſe, what the ſcripture ſayeth.

That the pteſt forgeueth not  
synne but God alone, it is ſuffi-  
ciently proued before. Now muſt  
we learne of his holy ſcriptures,  
whyther his prieſt be but onely a  
miniſter appoynted of God to  
buer

## The castell

utter & declare þe absolucio & fre  
deliuerance from synne, or not.

That this is his office, it is ma  
nifest by diuers places of þe new  
testamēt. Whā Christ sent forth  
his disciples, he sayd vnto them  
on this maner: Go into þe vni  
uersal worlde, & preache þe Gos  
pel to euery creatur, who so shal  
beleue & be baptised, he shal be  
saued, but who so wil not beleue  
shal be condēned. Here is it eui  
dent ynough, what authoritie  
prestes haue, & what their office  
is, verely to preache þe Gospel &  
to baptise. Marke þe they must  
preache þe Gospel, as s. Paule  
sayeth, Christ sent me not onely  
to baptise, but to preache þe Gos  
pel. Againe, wo is vnto me, if I  
preache not þe Gospel. And in þe  
discripſiō of a spiritual minister  
he sheweth þe such one ought to  
be chosen, as is not onely lear  
ned, but also apte too teache,

Mat. xvi.

1. Cor. i.

1. Cor. ix.



of comforte.

11. Timo. ii.  
Tit. i.  
11. Pet. v

able to exhort with wholesome doctrine, & to conuince or ouercome them that speake agaynst the trueth of Chrystes gospel. And saint Peter sayeth, ye elders fede the flocke of Chryste, somuche as in you is. What other thyng is it to preache the gospel, than to declare vnto the people, that their synnes be forgiven them frely of God, if they repent and beleue in Chryste, as it is wrytten. He that beleueth in sonne, hath euerlasting lyfe. If synnes be forgiven of God, & the ministers commaunded to declare that same to the people than doth it folowe, that they forgive not the synne, but only are ministers appointed of god to publishe that benefite of our saluacion. If a Prince pardoneth his subiect for his treason committed agaynst his person,

and

Joan. iii.

## The Castell

and sendeth hys letters of fa-  
uoure to the traytoure, by one  
of his faythfull seruauntes, cō-  
māndynge him to declare his  
pitefull mercy to the guilty, who  
forgeueth the fault the messen-  
ger of the kynge. I am sure it  
wyl be answered the kynge.  
And not vnjustly. For þe prince  
alone pardoneth, the messen-  
ger only declareth hys princes  
pleasure to the traytoure. Euen  
so all wz haue offended, & wo-  
thely deserued eternall deathe.  
Nowe the good pleasure of our  
moste mighty prince is to for-  
geue vs euen of his owne fre  
mercy, without our deserttes or  
merites for Chyistes sake, and  
that hys vnspeakable goodnes  
twarde mankynde maye be  
known, he hath appoynted his  
ministers to publishe it abroad.

The summe of their commissiō

of comforte.

is this, that whosoever will repen-  
te his former life & beleue  
to haue remission of their sinnes  
thorowe the mercye of God in  
Iesu Christ our Lord, they shal  
be forgiven. The ministers of  
God publish these ioiful newes  
exhorte vnto repentaunce and  
fayth. The people repent & be-  
leue, their synnes are forgiven.  
Who forgiveth the synnes of þ  
faythful repentaunte? The graū-  
ter of the commission, or the de-  
clarer thereof? God or man? I  
doubte not, but that ye wil aun-  
swer, God. If god alone, whom  
we offende, forgiveth the sinne,  
and not the declarers of þ for-  
giuener, I haue gottē that I  
haue desyred for the probacion  
of the second parte of this littel  
treatyse. But let vs heare what  
Christe sayeth, as my father  
sent me, so sende I you. Nowe  
I praye



## The Castell

I praye you howe was Christs  
sent, and for what purpose

¶ Let vs heare, what he hym  
selte sayeth, and than shall I  
be blamelesse. By the Prophete Esa. lxx.  
Esaye he speaketh on this man- Luc. iiii.  
ner. The spirit of the Lorde is  
vpon me, because he hath ap-  
pointed me, to preach the Gos-  
pell too the poore he hath sende  
me, to heale the broken hearted,  
to preach deliveraunce to the  
captiue, and sighte to the blind  
freely to set at libertie them that  
are bound, and to preach the  
acceptable yere of the Lorde.

Agayn he sayth, I must preach Luc. xi.  
the glad & ioyful tydings of the  
kingdom of God to other cities  
also, fortherfore am I set. Once  
again he saith: let vs go into the Mat. ix.  
next townes, that I may preach  
ther also, fortherfore am I come  
¶ These sentences declare manife-

of comforte.

Is this, that whosoever will repent  
hys former lyfe & beleue  
to haue remissio of their synnes  
thowhe the mercye of God in  
Jesu Christ our Lord, they shal  
be forgiven. The ministers of  
God publish these ioiful newes  
exhorte vnto repentaunce and  
fayth. The people repent & be-  
leue, their synnes are forgiven.  
Who forgaueth the synnes of þ  
faythful repentaunte? The graū-  
ter of the commission, oz the de-  
clarer thereof? God oz man? I  
doubte not, but that ye wil aun-  
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we offende, forgaueth the sinne,  
and not the declarers of þ for-  
gouenes, I haue gottē that I  
haue despyed for the probacion  
of the second parte of this littel  
treatyse. But let vs heare what  
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¶ Let vs heare, what he hym  
selfe sayeth, and than shall I  
be blamelesse. By the Prophete Esa. lxx.  
Esaye he speaketh on this man- Luc. iiij.  
ner. The spirit of the Lorde is  
vpon me, because he hath an-  
ointed me, to preach & Gos-  
pell too the poore he hath sende  
me, to heale the broken hearted,  
to preach deliuerance to the  
captiue, and sighte to the blind  
freely to set at libertie them that  
are bound, and to preach the  
acceptable yere of the Lorde.

Agayn he sayth, I must preach Luc. xij.  
the glad & ioyful tydings of &  
kingdom of God to other cities  
also, fortherfore am I set. Once  
again he saith: let vs go into & Marc. i  
next townes, that I may preach  
ther also, fortherfore am I come  
¶ these setences declare manife-

D. ii.

Gly. &



of comforte.

that Christ was sent to preach  
the kyngdome of God, that is  
to saye, fre deliuerance frome  
synne to so many as repent and  
be'cue. If thei wil not be aboue  
Christe, they must be contented  
to preache the will of the cele-  
stiall father, as he was, and not  
to take vpon them, that thynge  
wherof only they are ministers.  
Doth not saint Paule, James,  
Peter, and Jude, call the selfs  
the seruauntes of Iesu Christe  
in all their Epistles, declaringe  
therby, that they are not the self  
master, by whome remission &  
absolucion of synnes cometh,  
but onely the ministers of him,  
whiche infundeth and poureth  
into all men grace, fauoure, re-  
mission of synnes and euertla-  
sting lyfe: there is but one ma-  
ster, that is to saye, Christe, the  
other are seruauntes, as saynet  
Paule

## The Castell

Paule witnesseth, We preache  
not our selves, but Christe Iesu ii. Cor. iiii.  
the Lorde, and we pour seruā-  
tes for Iesus sake. Agayn, let a  
man this wyse esteeme vs, even  
as the ministers of Christ, and  
stewardes of hys secretes of God. i. Cor. iiii.  
All these textes declare mani-  
festlye, that priestes, if they be  
true ministers, and not rather  
idolles, are nothinge but mini-  
sters and seruantes appoynted  
of God to declare vnto the chri-  
sten congregacion, that fre re-  
mission of synnes cometh vnto  
vs from God alone, thow the  
glorious name of Iesu christe,  
so farre is it of, that the priestes  
contrary to their commission cā  
forgeue synnes, whose office cō-  
sisteth in declaring, and not in  
geuinge remission of synnes.  
Therefore let them be contēted  
nomore fro bypast arrogantly

of comforte.

to arrogate þ vnto them, which  
pertaine to God alone. but hu-  
bly cōfesse, that God onely for-  
geueth the synne, and that they  
are but commissioners, appoin-  
ted of God, to publishe and set-  
forth the same. I meane the re-  
mission of synnes geuen to the  
faythfull penitēt of God alone.  
Neyther let theym frowne at  
thys doctrine, whiche setteth  
them in their righte place, but  
rather (as it becometh good &  
faythfull seruauntes) let them  
geue the gloꝝ of our saluaciō  
to God alone, and be glad that  
they are called vnto so worthy  
& honorable office to declare the  
misteries of God to the people,  
whose preachinges or sermōs,  
whosoener beleueth, may be so  
certainly assured of þ remissio of  
their sinnes, as though God hi  
self had sayd vnto the, your sin-



## The Castell

nes are forgeue pou. For thys  
sayng of Christ is an infallible  
verite, he þ heareth you heareth  
me. Now let vs beholde þ obtec  
ciōs of þ papistes, & briedly con  
fute thē, þ all þ gloꝝ may be the  
Lordes. First they alledge this  
sayng of Christ, loosen hym &  
let him go away. Agayn, loosen  
thē a bring thē vnto me. Here is  
simple poore thyfte too proue  
their absolucion, whan thei are  
cōpelled to, ste vnto þ vnteyng  
of a vile shete, and loseninge of  
a simple rude Ass. Loke wher  
soeuer the papistes fynde any  
worde that cometh of this ver  
be Soluo, that maketh for abso  
lucio steyght wayes. I marvel  
how this escaped theym, Solue  
quod debes. I thinke if Salue re  
gina hadde bene turned into  
Solue regina, as some of theim  
that be not very fyne mouthes

Luce. x.

Joan. xi.  
Math. xxi.

Math. xviii.

D.iiii. pronounnt

of comfozte,

pronounce it, they wolde not  
haue bene ashamed to haue al-  
ledged it for absolutiō, euen as  
some of the papistes do, which,  
where so euer they fynde, Ignis,  
take it for Purgatory streight-  
wayes. ¶ noble doctors of  
Tyology, rather than of Theo-  
logy.

✱ As concerning the first text,  
which is that Christ commaun-  
ded that Lazarus should be let  
loose, and suffered frely to go  
hys waye, if they will gather  
their absolution of that, it may  
than be proued, & all other men  
and womē haue that same po-  
wer so well as they. For there  
were at that tyme present, not  
onely the disciples of Christe,  
but also diuers Jewes with cer-  
teyn women, whiche I am sure  
were not all priestes. Haue they  
not made a good market: they  
haue

## The Castell

haue brought a Shillinge to .ix.  
pens, yea, rather to nothyng.

They haue done fayre by them  
selves by my fay. Whyle thet la  
boure to make them selfs god=  
des, & to excell all other in dig=  
nitie, they go so wisely to worke  
that they haue made them selfs  
equal to the mooste inferioure.

O crafty dawbers. Whiche of  
them all is able too proue that  
Christ spake these wordes, loo=  
sen hym and let hym go, rather  
to his Disciples than to all the  
other indifferently: I thynke  
rather that he spake them to þ  
women, as mooste comunly oc=  
cupied aboute suche thinges.  
But to whom he spake, the text  
maketh no mentio, therfore ca  
they proue nothyng.

As touchyng the losoninge Math. xxi.  
of þe Ass, who seeth not their fo  
lishnes: the occasion why chyst



of comforte.

sente the disciples for the Assē,  
was not to geue theym power  
to losen men from their sinnes  
at their pleasure, but to fulfil &  
prophecy of zachary, whiche so  
lōge befoze prophecied & Christ  
shoulde come rydyng mekely  
vpon an Assē, contrarpe to the  
expectacion of the ambitious &  
bayne glorious Jewes. What  
is this to the purpose? Where  
as Christ by this example tea-  
cheth humilite, the papistes ga-  
ther pryde. Christe submitteth  
hym self, euen with the mooste  
lowest, and they exalt the selfs  
with the mooste hyghest, yea, a-  
boue all that is called God or  
that is worshypped, and spt in  
the temple of God, and shewe  
them scifes as God. Tell me  
good Reader, are not these swe-  
te Allegorymakers? I woulde  
they woulde ones cease to mo-  
rallyse,

11. Thes. iii

## The Castell

calyse, for they haue lyed too longe.

✠ Some of them also alledge this sayinge of Chyiste, Whatsoeuer thou shalt bynde on the earth, shalbe also bounde in heaue. And whatsoeuer thou shalt loosen on earth, shall be loosened in heauen. Here they esteeme them selves more thā Goddes. By this terte, they thynke they maye do, whatsoeuer pleaseth theym, saue or condemne, bynde or loose, holde vp or cast doune, buylde or subuerte, byg to heauen or caste doune to hel, but if the good men woulde take the paynes to looke what goeth before, they cōbe shoulde sone be plucked doune, they wold not make somuch of their paynted shethe. Chyist sayeth a littel before, I will geue y, the keyes of y kyngdom of heaue. He

of comforte.

He sayeth not, I geue y. Christ in this place onely promised y keyes to the congregacion, and perfozmed his promise after his resurrection, as we maye se in y Gospel of Ihon. Hereof maye y papistes rightwell perceyue, y this texte, wherof hytherto they haue so greatly gloried, and out of the whiche they haue sucked so greate aduauntage, maketh litte! vnto the aduauncemēt of theyr fayned power.

Joan. xx.

2d Their laste and moſte ſtrōg bulwarke, where y keyes were geuen to the true miniſters, is this text, Whosoever ſynnes ye forgeue, they are forgeuen vnto them. And whosoever ſynnes ye retayne, they are retayned. Here they triumphe & perſwade themſelves, that they haue gottē the victoꝝ, though they neuer fight ſtroke. But if they



## The Castell.

they will be fauorable to God,  
and worke no inturie to the o-  
ther scriptures afore reherſed,  
they ſhall haue no cauſe to liſte  
vp their bziftles. Chriſte ſpea-  
keth here after the manner of  
our ſpeache, whiche diligently  
muſt be noted, vnleſſe we wil de-  
priue God of his glozie. When  
we ſee a man reſtozed to his hea-  
lthe, whiche longe before hath  
ben vexed of ſome greuous diſ-  
eaſe, & is made whole thozowe  
the diligence of ſome Phiſicion  
we uſe to ſaye, Doctoꝝ Turne  
made this mā whole, oꝝ Doctoꝝ  
Byll, oꝝ ſome other, whiche is  
expert in that kynde of ſcience,  
and yet is it not the Doctoꝝ that  
made hym whole, but rather þe  
emplatures and medecines þe  
he miniſtred vnto hym, yea, ra-  
ther god, if we wil ſpeake truly  
whiche gaue ſuch vertue to hys  
creatures

of comfozte.

creatures to worke health vnto  
the sicke. So doeth the scrip-  
ture speake. Somtyme it attri-  
buteth our health to the mini-  
sters of the worde, as in thys a-  
foresayde place, somtyme and  
moste comonly to God hym self,  
as we tofore haue abundantly  
hearde, & somtyme to the worde  
of God, as it is written. Nowe  
are ye clene for the wordes sake  
which I haue spokē vnto you,  
Itē. Neither herbe nor empla-  
sture hath healed thē, but thy  
worde, o Lord, & healeth al thin-  
ges. Hereto pertaineth & saying  
of & Psalmographe, he sent his  
worde, & healed thē, & deliuered  
thē fro their destructions, and  
yet doeth God onely make vs  
whole, & forgeue vs our sinnes  
as he hym self witnesseth by the  
Prophet, saying, thy destructiō  
o Israel cometh of thy self, only  
of me

Joan. xv

Isa. xvi.

Psalm. c. vii.

Isa. xlii.

## The Castell.

of me cometh thy helpe & salua-  
cion. What can be more plainly  
spoke? Who is able once to hit  
ke against these things? Who  
wil once open his mouth to bat-  
ke against this doctrine? Romā  
I suppose, except he be altoge-  
ther drownded in papisme. This  
therfore is the true meaning of  
thaforsayd text. Whā soever þ  
ministers of þ Lordes worde de-  
clare vnto me þ swete promises Rom.  
of God þ father made to me in  
Christes bloud, & I beleue thē,  
thā are my sinnes forgeuen me  
at þ very instant, but if I do not  
beleue thē, than are my synnes  
retayned, þ is to saye, not for-  
geuē. And forasmuch as I ey-  
ther repēt & beleue, or els cōti-  
new still in myne olde dānable  
state, at the preaching of þ Lordes  
ministers, therfore þ scrip-  
ture attributeth my deliuerāg  
from



of comforte.

from synne or otherwyle to the,  
whan notwithstandinge God  
alone remitteth my synne, if I  
repent and beleue. If I do not,  
the vncircumcision of my hert,  
that is, my incredulitie and vn-  
faithfulness is the occasion that  
my synnes are retained and not  
forgeuen. Forthys sayinge al-  
waye muste nedes abyde true,  
thy destrucciō, o Israel, cometh  
of thy selfe, onely of me cometh  
thy helpe and saluacion. So p  
the priestes (I meane the mini-  
sters of Gods worde) are coun-  
ted to forgeue synne, whan they  
preache to the truly repentaūte  
remission of synnes thowse  
Chyste, and to retayne synne,  
whan they declare too the vn-  
faithfull damnacion, and that  
the wrath of God abydeth vpo  
them, so long as they remayne  
still in their incredulitie and  
vnfaithfulness

## The castell

vnfaithfulnes, as it is writte,  
He that beleueth not on <sup>Joan. 11.</sup> h sonne  
shall not see lyfe, but the  
wrathe of God abydeth vpon  
hym. Thus se we, that those tex  
tes of the holy scripture, which  
the papistes alledge for h main  
tenaunce of their sayned & vsur  
ped power in remitting synne,  
maketh nothing for their pur  
pose, if they be truly alledged &  
vnderstande, accoꝝdinge to the  
bayne of the holy scriptures.  
The scriptures of God maye  
not be tent and toꝝne, neyther  
hacked noꝝ wrested to serue the  
priuate affectes of menne, but  
euery text must be so weyed, pō  
dered, alledged, and vnderstōd,  
that it may agre with the other  
textes of the holy Bible, that al  
the gloꝝy of our saluacion may  
be ascribed to God alone, which  
is both the beginner & finisher

of comforte.  
of all our health, to hym there-  
foze be all honour and prayse  
foz euer. Amen.

Math. xvi.



Now wil I make haste  
to the laste parte of  
this treatyse, which  
requireth þat I should  
expresse my mynde, concernyng  
the keyes, which Chyste befoze  
hys passion promised too hys  
churche, and after his resurrec-  
tion perfozmed hys promyse,  
and shew by the sacred scriptu-  
res, that the gyfte of the keyes  
is no bayne and idle gyfte, but  
a necessarie, ioyfull and confoz-  
table treasure. For þe Papistes  
will here obiecte, If remissio of  
sinnes cometh from God alone  
than were the keyes geuen to  
the congregacio in bayne. But  
to the entent, that I maye stop  
the mouthes of þe aduersaries,  
and

Joan. x.



## The castell

and that they may haue no occasion to batke agaynst the glory of God after this, marke wel good Reader, what shal be spoken.

Trueth it is ꝑ God alone teacheth men hys verite by the holy Ghost, as it is witten, All shal be taughte of God. Againe

1 Cor. 13. 1.  
1 Cor. 13. 1.  
Joan. vi.  
Heb. viii.  
Isa. li.  
Act. ii.

I will poure oute of my spirite vpon all fleshe, and your sonnes and your daughters shal prophesye. The Psalmographe also sayeth: I will heare what the Lord speaketh in me, yet will he that they shoulde be studious of the holy scriptures, bothe daye and nyghte, as it is commaunded of Chyste. Searche the scriptures, and also diligently heare the preachinge of hys woorde, as it is witten. He that is of God, heareth the woordes of God.

1 Cor. 13. 1.  
Joan. v. viii.

of comfozte.

My shepe heare my voyce. E-  
uery one that is of the trueth,  
heareth my voyce. So in like  
maner although God alone re-  
mitteth all synne, yet will he  
remission of synnes shoulde be  
preached to the people, that by  
this meanes they maye repent  
beleue and be made whole, as  
Christ testifieth, saying: It be-  
houed Christ to suffer, and too-  
ryse agayn fro death the thirde  
day, and that repentaunce and  
remission of synnes shoulde be  
preached in hys name amonge  
all nacions. I say the cometh by  
hearing, & hearing by the worde  
of God. For the ministers of  
the gospel are the organes &  
instrumētes of Christ, by whom  
God worketh thozow his holy  
spirit, health and saluacion in  
so many as are predestinate vnto  
eternal lyfe. They are Gods  
labo-

Mat. xxiii.

Roma 7.

## The castel

labozers & ministers, by whom we beleue, euē as the Lord geueth euery man grace. 2 Cor. iii. They

are the oratours, messengers, interpreters, Angels, Apostles and Embassadours of the Lord as the Apostle sayeth, all thinges are of God, which hath reconciled vs vnto hym selfe by Iesu Christ, and hath geuē vs the office to preache the attone-

ment. For God was in Christ, & reconciled the worlde vnto him self, and imputed not their sinnes vnto them, and among vs hath he set by the worde of attone- ii. Cor. v. ment. Now then are we messengers in the roume of Christ, euen as though God exhorted by vs. We beseeche you now therfore in Christs steade, that y<sup>e</sup> be at one with god. Galat. iii. Agayne

to the Galathians he writteth on this manner, Ye did not  
C. iii. despise



of comfozte.

Despyse not abhorre me, but receyued me as an Aungell of God, yea, euen as Chyste Iesu. Hereto pertayneth hys saying to the Thessalonians, He that casteth away vs, casteth not away menne, but God, whiche hath geuen hys holy spirit into vs. Moyses also in tymes paste, sayde to the people that murmured agaynste hym, The Lorde hath hearde your grudginge and mutmurynge, wherewith ye murmur against him. For what are we? Your mutmurys are not against vs, but agaynste the Lorde. So likewise reade we in the Gospell, that the Lord spake of hys ministers, Vterely, verely I saye vnto you: He that receyueth, w<sup>th</sup> mine sonner I shall sende, receyueth me. And he that receyueth

1. Thes. iiii.

Exod. xvi.

Matth. x.

## The castel

repyeth me, recepyeth him that  
also that sent me. Agayne he  
sayeth: he that heareth you, hea-  
reth me, and he that despyseth  
you, despyseth me, and he that  
despyseth me, despyseth hym  
also that sent me. Here se we  
that the ministers of Goddes  
woorde, are not to be despyled,  
for they are necessarye instru-  
mentes vnto the health of men  
and they are worthy of double  
honoure, as the Apostle sayeth.  
Therefore maye it be conclu-  
ded that the absolucion of the  
Priests is not too be despyled,  
seynge it is none other thyng,  
if it be a true and Christen ab-  
solucion, than the preachynge  
of fre remission of oure syn-  
nes in Christes name. And al-  
though he p̄plāteth, be nothing  
& he that wattereth be nothing,

E. iiii. but

Luc. x.

1. Timo. v.

1. Cor. iii.

of comfozte.

but God, which geueth the encrease, agayne, albeit the Lorde blesteth vs with al spiritual benediction, yet inasmuche as the inestimable kyndnes & manyfolde beneytes of God toward vs can not be knowen nor beleued without preachinge (for fayth cometh by hearynge, and hearing by the worde of God) therefore hath God appoynted hys ministers to open & declare vnto men those excellent mysteries, those confoxtable & ioyful promyses of Gods mercy and good wil toward mankynde, that they maye perceyue, learne and vnderstande, what is geue them of the Lorde, what they ought to beleue, how they shuld obtayne the giftes of God, and lede a lyfe worthy the kyndnes of so bounteous a father, God also hath appoynted the ministers



## The Castell

sters to beget men in Christ *He Luc. 1.*

by the Gospell, too open the eyes of the blynde, to turne the from darkenes to lighte, to co-uerter the hertes of fathers into children, and the disobedient to the wysdome of the righteous.

He hath commaunded them to preache repentaunce and remis- *Luc. 24. 47.*  
sion of synnes in his name vnto all nacions.

Go your waye, sayeth he into the worlde vni-  
uersall, and preache the gospell to euery creature. He that bele- *Mat. 28. 19.*

ueth and is baptised, shall be  
saued. He that beleueth not shall  
be condemned.

Moreover he hath geuen to his faythful mi-  
nisters the keyes of the kyng- *Mat. 23. 19.*  
dom of heaue, that whatsoeuer  
they loosen in earth, maye be  
also loosened in heauen. And  
whatsoeuer they bynde in earth  
maye also be bounde in heaue,

E. v. that

Of comfozte.

that is to saye: he hath committed to theim the office of preaching the Gospel, & they should go forth into the worlde, & preach vnto all men the grace and fauoure that is geuen of God the father for Chrystes sake, yea and that they should proclaime, publish and set abroad vnto all men, that so many as repent & beleue, are loosened from the captiuitie of sathā, purged from syn, deliuered from death, & made inheritours of eternal life: Again that so many as beleue not, remaine still & captiues & bonde slaues of sathā, & continue bounde in their synnes, and in the state of damnacion, and that therefore they shal dye the death, and for euer more be damned, excepte they repent, turne and beleue. And thus their preaching is so certeyn and sure before

## The Castell

before God, that whatsoever they pronounce, beyng conformable to the worde of God, shall as certenly come to passe, as though God hym selfe had spoken it. As for an example, when soever the ministers & preachers of Gods worde in this worlde shall declare to the faythfull repentaunce, remission of synnes, & tell them that they be loosened fro y captiuitie of sathā, it is euen as certen & sure, as though God hym selfe had sayde these wordes vnto them: Thy synnes are forgiven thee. In lyke manner when they shall saye to the vnfaythfull, that they remaine still bounde in their synne, and that the wrathe of God abydeth vpon them, and therefore they shall be damned, God appro-  
ueth



of comforte.

approveth their sayinge, and it  
shal vndoubtedly come to passe  
according to their preachinge.  
So that whatsoeuer the mini-  
ster of Gods worde sayeth, ac-  
cordinge to the worde of God,  
ought to be receyued w<sup>th</sup> greate  
reuerence, and take as an ora-  
cle, sent doune from heauen, &  
vndoubtedly beleued, as a ma-  
nifeste and infallible veritie  
of God. And this preaching of  
remittynge or retaynyng sinnes  
are the keyes of the kyngdome  
of heauen, which Christ promy-  
sed his Apostles befoze hys  
death, as we maye se in Mat-  
thew, and after hys resurrectiō  
performed hys promyse, as we  
rede in the Gospel of saint Jo-  
han. And by a Metaphoze  
Christ calleth the preaching of  
his worde a keye. For as a keye  
hath twoo properties, one too  
shutte

Math. xvi.

Joan. x.

## The castell

Shutte, another to open, so hath the worde of God. It openeth to the faythfull the treasure of the giftes of God, grace, mercy, fauoure, remission of synnes, quietnes of conscience, & euerlastyng life, but to the vnfaithfull it shutteth all his treasures, and suffereth the, to receiue none of them all, so lōg as they persiste and remayne in theyr incredulity and vnfaithfulness. These keyes are geuen too so many, as beyng truely called vnto the office of ministracion, preache & worde of God. They loosen, that is to say, they preache to the faythfull remission of synnes by Chyiste. They also bynde, that is, they declare to & vnfaithfull damnacion. But he & preacheth not the worde of God, can neyther bynde nor loose, though he chalēge neuer

Note.

of comfozte.

Luc. xi.

so great dignitie, authoritie & power. For Christ calleth it the keye of knowlege. And the Prophet sayth, & lippes of a Priest kepe knowlege, and at his mouth shall they requyre the lawe, for he is the Rungell or messenger of the Lorde of hostes. Therefore where there is no knowlege, there is no keye. And where there is no keye, there is neyther openyng nor cuttinge, that is, neyther byndyng nor loosenyng. Here let all menne iudge what is to be thoughte of the Papistes absolucion, whereof they crake so muche, whiche also they sell deely. If no remission of synnes cometh from them, but by preachyng Gods woorde, it foloweth that their absolucion auayleth but littel, seyng they neuer preache, neyther the lawe

Malach. ii.



## The castell

lawe of God, no; the swete promyses of hym, but onely mumble a fewe woozdes in the latin tonge, yea, and this is not vnderstanded, so likewise many tymes contrarype too the diuine scriptures, and y glozy of god. Miserable doubles is that congregacion, which hath a blynd guyde to their Curate, whiche hath neyther the gyfte no; the knowledg of pꝛeachynge. For if the blynde leadeth the blynd both falle into y dyche. Agayn, greatly fortunate is that Pasthe, and hyghly blessed of God, to whome a learned shepheard hath chaunced, which can feede them wpth knowlege and doctrine. Whatsoeuer they shall heare of suche a learned and godly minister, lette theym beleue it as a voyce comynge doune frome heauen.

Math. xv.

And

of comforte.

And so ofte as by suche a shepe-  
harde remission of synnes in y  
bloude of Chryste is preached  
vnto the congregation, let the  
clerke that preachinge none o-  
therwyle, than if the Lord hym  
self had preached it. Let them  
stedfastly beleue the woorde of  
God, and vndoubtedly by their  
fayth thei shal the grace of God,  
they shal obtayne remission of  
all theyr synnes. Contrariwise,  
if they beleue not, their synnes  
are retayned and by no meanes  
forguen. These thinges haue  
I spoken, concernyng the abs-  
lucion of the keyes, which con-  
sisteth only in preaching Gods  
woorde, that the Papistes maye  
haue no occasiō, iustly to baie  
agaynst me, as they haue done  
hitherto both for my sermons  
and booke. God forgue them,  
and sende them a better mynde.

Notre

## The Castell

Nowe, forasmuche as the true  
and Chyisten absolution is no-  
thing els but the preachinge of  
fre deliuerance from synne, by  
þe death of Iesu Chyist, it ought  
not to be contemned and despi-  
sed, but rather to be receiued w<sup>th</sup>  
great humilitie and reuerence,  
even as a diuine oracle, sente  
downe from the father of ligh-  
tes. For no mā cā expresse, how  
greatly it conforteth infirme &  
weake consciences, whiche are  
troubled with þe feare of Gods  
iudgementes. Whan the Pro-  
phet Nathan came vnto kyng  
Dauid, and rebuked hym for  
Ocpng Urias the Hethite, & for  
takig his wyfe Bethsabe vnto  
hys wyfe, and tolde hym howe  
greatly God was angrye with  
hym, and what plagues shoulde  
fall vpon hys houle, yea, vpon  
hym selfe for hys wickednes, it

Jaco. i.

11. Reg. xiii.



of comforte.

is not to be doubted, but that David was stryken with a wonderfull great heuyenes, and his hert pearled with an inwarde sorowe, insomuche that he was righte ashamed of hym selfe, of his faulte, of his wickednes, & was cōpelled euen of conscience to braste out into the knowlege of hys synne, & to saye, I haue synned agaynst the Lorde. As David was now full of sorow, grieve, trouble, disquietnes in his hert, & had ioye of nothing (vnto suche shame and confusion was he broughte in hys conscience) so likewise it is not to be doubted, but that he was wonderfully reuiued, maruellously restored vnto the peace and quietnes of his conscience, pea, and plenteously replenished with ioye in hys mynde, whan the Prophet sayde these wordes

## The Cattel

wordes vnto hym: The Lorde  
hath put away thy synne, thou  
shalt not dye. Mary magdalen Luc. vii.  
was a famous synner, & whan  
she herde her vnclene conuersa-  
cion rebuked by the woorde of  
God, she hettely repented, and  
was replenished w an inwarde  
sorrow, lamenting greatly, that  
she had offended so bounteous  
a Lorde & mercifull God, inso-  
muche that a large fountayne  
of teares folowed out of her te-  
der eyes. All this tyme vndoub-  
tedly her sorrow was greater tha  
it can be here exprest. But  
whan she herde this comforta-  
ble absolucion of our sauour  
Christe, Remittuntur tibi peccata.  
Thy synnes are forgeuen the.  
Again, thy faith hath made the  
safe. Go thy way in peace, that  
is to saye, wyth a quiete and  
mery conscience. O good God,

J.ii.

who

of comforte.

who is able to expresse to howe  
great ioye and singular iolace  
he was affected. So sure and  
comfortable is it to weake and  
troubled consciences too heare  
the swete and comfortable woꝛ-  
des of our fre deliuerance fro  
the greuous burden of synnes  
by Chyistes bloude. The thiefe  
was full of great anguysh and  
trouble in his conscience, whan  
he hanged vpon the crosse in y  
time of Chyistes passion, & con-  
fessed that both he & hys felowe  
these suffered worthely, euen ac-  
cording to their deserttes, and in  
the middes of his troubled con-  
science, he cryed vnto the Lord  
Chyiste on this maner, sayeng:  
Lorde remember me, whā thou  
comest into thy kyngdom. But  
whan Chyist had made him an-  
swere and sayde, Verely I saye  
vnto the, this day shalt thou be  
wth



## The Castell

wyth me in Paradyse, O wyth  
what a quiet consciēce suffered  
he hys paynes, and with howe  
gladde an hert yelded he vp his  
spirit into the hādes of the eter-  
nal father: So comfortable a  
thyng is it to a troubled con-  
science, for to heare any thyng  
that maye quiet it. Agayn whā  
blessed Peter preached vnto the Act. ii.  
Jewes and tolde thē, that they  
had crucifyde Christ the Lord,  
the scripture sayeth, that they  
were pricked in their hertes, &  
sayde vnto Peter and vnto  
other Apostles: Ye me and bre-  
thren, what shall we doe? Peter  
sayde vnto them: Repent & be  
baptised every one of you, in  
the name of Iesus Christ for the re-  
mission of synnes, and ye shall  
receyue the gifte of the holys  
Ghoste. As they were greatly  
dismayde, whā the holy Apostle  
f. iii. opened

of comforte.

opened vnto them their malicious fact, in sleayng Christ the Lorde, so were they very much comforted, whan they hearde of saint Peter, & there was hope of theyr synnes to be forgiven, so that they repented theym of their wickednes, and were baptised in & name of Iesu Christ. With how entier and vnspeakable sorow is it to be thought, that the famous and notable adulterer amōg the Corinthians was overwhelmed, whā at & cōmaūdemēt of S. Paule he was deliuered vnto sathā, excommunicate, put out of the christe company, and reputed among them as an Ethnycke & Publicane. Contrariwys, with what excedyng ioye was he replenished, whan after hys repentance and sorowe he heard the swete promyses of Gods mercye

## The Castell

mercy declared vnto hym, that  
lygheth bent oute towarde all  
synners that repent in faythe,  
and afterwarde was receyued  
into the company of the fayth-  
full Christianses: I passe ouer II. Cor. II.  
diuers other histories, bothe of  
the olde and newe testamente,  
whiche do abundantly declare,  
what great confozte the fayth-  
ful penitent synners haue alway  
had in hearing the confoztable  
promises of Gods mercy. Now  
the absolucion beyng, as I said  
before, nothyng else but the  
preachynge of fre deliuerance  
from synne, by the death of Je-  
su Christ (for God alone forge-  
ueth synne and absolueth the  
faythfull penitent) it ought not  
to be contemned and despyled,  
but whansoever the Myny-  
ster of the Lordes woorde, be it  
priuatly or openly, shall reberse  
F. iiii. vnto



of comfozte.

unto men, the swete and comfortable wordes of Gods mercy, towarde all them that repent in fayth, they oughte to geue earnest fayth unto them, beyng undoubtedly perswaded, that their synnes at that tyme be assuredly forgiven the, as though God hym selfe had spoken these wordes, according to this saying of Christ, he that heareth you, heareth me. But it were expedient, that al true ministers shoulde praye that their forme or manner of absolucion be pure and agreable to þe sayn of the holy scriptures, without the intermixon of anye mans authoritie, in remittinge synne eyther of Peter, Paule, Fraunces, Dominike, Benet, or anye other, or yet of the selfs, agayn þe it be declared to the penitent that God alone forgiveth the synne,

Math. x.  
Luc. xi

## The Castell

synne, and that the Priestes are but the ministers of God, too whome he hath geue the keyes of the kyngdome of heauen for to shewe to þe true penitent loosning, that is to saye: remissio of their synnes, to the obstinate and hardeharted synners byndyng, that is, that they remain still in the daunger of damnacion, and shalbe damned, except they repent & beleue. It wolde also be prouided, that whan the fapthfull penitent is desirous to haue hys conscience confirmed, stablished and confortted with þe worde of God, it shuld not be mabled in the latin tōge as the Papistes haue hitherto bled in their absolucions, but in the mother tounge, that the Idote and vnlearned may vnderstande it and be edifyed. Or els what fapth shall he cōceyue

of comforte.

in hys herte: How shall he re-  
pent: How shall he knowe the  
goodnes of God towarde syn-  
ners: How shall he arme hym  
selfe with fayth agaynst sathā,  
synne and desperacion: How  
shall he prepare hym selfe too  
geue God thākes for his kinde-  
nes, and lyue worthy of hys pro-  
fession: God graunt that al thyn-  
ges maye be done vnto hys  
glory, & vnto the profit of hys  
holy congregacion.

✠ Here hast thou (moste godly  
Reader) my mynde, concerning  
the absolucion and forgeuenes  
of synnes, which if it be exami-  
ned by the scriptures of God, al  
mannes doctrine set aparte, I  
doubt not, but it will stande so  
stronge, that the gates of hell  
shall not once be able too pre-  
uaile agaynst it. Farewel most  
gentle Reader, and praye that  
the



## The Castell

the Lordes woorde maye haue  
fre passage, that y name of the  
great God, and our sauiour Je  
su Chaste maye be glorified a  
monge all nations, and that al  
discension layde asyde, we may  
agree in one faythe and one  
truche. Amen.

¶ Geue the glozp to God  
alone. ¶

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These booke are too be  
solde by the little Co  
drite in Chepeside.

¶ Cum gracia et Priuilegio ad  
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